659 798 schools. Teachers who openly attended churches were summarily dismissed.

In spite of all these restrictions and threats, churches are well attended, especially in rural areas. Churchgoers are mostly women and people not connected with government offices and concerns, less dependent on the bureaucracy. Intellectuals and officials travel to distant places where they are not known personally to attend Mass or for confession. Rural churches, further from cities or where only small MGB-MVD garrisons are stationed, draw the largest attendance.

Religious processions on streets were not banned officially but few people dared to show themselves publicly and face the jeers of the armed blaspheming Russians and a few native traitors. The clergy discouraged public processions exposing the faithful to unnecessary persecution.

Marriages are registered by local Executive Committees. Those who so desire may go through a religious ceremony but a religious ceremony is not recognized by the authorities. Marriages contracted prior to the Russian invasion were not questioned, however.

Several small Protestant congregations are still in existence in the Klaipėda District, but most of the Protestant churches were shut down and converted to other use for lack of communicants. The Calvinist churches of Biržai and Prienai were turned into military horse stables. Protestants are more or less tolerated, because the Protestant Church offers no problem to the occupant.

The pre-war Russian settlers, natives of Lithuania, regularly attend the MVD-dominated Orthodox churches. The new settlers go to churches occasionally out of curiosity.

Since the end of 1947, persons exhibiting religious icons and crucifixes in their homes came under persecution. Religious pictures and statuettes found in homes by the armed searching parties infuriate the Russians and their stooges. Religious objects are smashed, bayoneted, spat upon and trampled by the puny "masters of the world" raging against their Creator.

Living quarters of the pastors—"cult servants"—were requisitioned by the housing authorities and a small nook was assigned to priests. Churches are assessed with exorbitant taxes. Complaints are answered: "If you can't meet state obligations—close up shop." The faithful exerted every effort to contribute the necessary funds and in most cases the tax levies were met. Thereupon the Russians demanded lists of contributors. The pastors answered that they did not list plate contributors—and were arrested and threatened with prosecution for "failure to account from public funds." A number of churches were unable to meet the levies, as all of the people are burdened with excessive taxes, requisitions and perennial "voluntarily assumed contributions to the state" imposed by the armed militiamen.

000 It is not known whether, since comrade Gailevičius claimed all churches as "cultural monuments" subject to his custody, churches would be taxed—that is, churches left "operating."

A church is the only place where a tortured people could find spiritual solace and escape from the blaring loudspeakers and mad ravings of the Russian oppressor.

tactics in combatting religion. Pg 21A

Soviet Methods

771 Dr. Ladas Natkevičius, the late Lithuanian Minister to the Kremlin, was asked by Stalin in 1939, during the so-called "negotiations for a Mutual Assistance Pact," how great was the influence of the clergy in Lithuania. When he was told that the clergy of all Christian denominations enjoy great authority among the faithful, the Generalissimo thoughtfully remarked 006 —"That is *very important to know.*"

At the time the remark passed unnoticed. A Soviet invasion was not anticipated because of the frequently professed Soviet friendship for Lithuania and Lithuania's excellent record in discharging all treaty obligations.

But the significance of this remark was quite apparent when Justas Paleckis, the puppet "president of Soviet Lithuania," bade farewell to Dr. Hildebrandt, a noted German newspaperman. Paleckis told the departing German quite frankly that he had received instructions from the Supreme Soviet of the U.S.S.R. to apply no *direct* pressure on the clergy.

The Soviet regime always fought religion and its institutions, but its tactical methods were different during both occupations.

The First Occupation—Oppression at Full Tempo

718 661 Immediately after the first total occupation of the Baltic States in June 1940, uniform steps were applied by the three satraps of the Kremlin dispatched to liquidate the sovereign Republics: Vice-Commissar for Foreign Affairs Dekanozov in Lithuania, Deputy-Commissar for Foreign Affairs Vyshynsky in Latvia and Politbureau member Zhdanov in Estonia. The Concordats with the Vatican were abruptly and unilaterally broken off and the Papal Nunzios were expelled.

Then followed the elimination of religion from public life. The Catholic and Protestant Theology-Philosophy Faculties of the University of Lithuania at Kaunas were closed; all Catholic cultural, educational and social welfare organizations, newspapers and publishing concerns were abolished and their properties confiscated; teaching of religion was eliminated from schools; army, school, hospital and prison chaplains were summarily dismissed; crucifixes and other religious insignia were removed from schools, courts and public places and desecrated.

423 798 661 Then came the application of the nationalization decree: buildings, landholdings, workshops, libraries, private hospitals and schools, orphanages, kindergar-

793 659 661 they discontinue holding Mass and stop the performance of other priestly duties. A number of priests were arrested and the NKVD attempted to enlist their services by threats and blackmail. Because of these methods, several priests consented—and, immediately after their release, fled abroad. Those refusing to become agents were imprisoned. Soon the number of prisoners grew as many friars, preachers and high school students heroically defended their faith.

626 527 461 The Russians initiated a campaign against religious *traditions*. They began by banning the traditional Corpus Christi processions in the streets. All Saints Day was declared to be a working day, and the authorities banned traditional services and mass visits to cemeteries on All Souls' Day. During Advent and Lent, the bolsheviks encouraged dancing, entertainment and anti-religious lectures. Good Friday and Holy Saturday, as well as the second day of Easter, were designated working days. Those failing to report for work on the second day of Easter were prosecuted. In general, at frequent intervals, ordinary Sundays were periodically declared to be working days, and Saturdays—days of rest.

876 626 [883] The teaching of religion in schools was replaced by classes on biology and the Stalin constitution. Biological lectures popularized "Darwinism." The "science of constitution" was to popularize a "Soviet democracy" and its oft-varying shifts directed by party line. In place of religious sodalities and athletic groups, the bolsheviks attempted to form *"Komsomol"* (Communist Youth) nests directed by political instructors called "Komsorg." Religious sermons were replaced by anti-religious tirades in the communist-controlled press and at mass meetings. Attendance at such mass-meetings to hear blasphemies was made compulsory.

626 661 558 Churches kept open and functioning. However, attendants at religious services were terrorized. The Party posted uniformed and non-uniformed spies at church doors to observe and list the churchgoers. Attendance in church was a sufficient reason for dismissal from higher offices.

000 The anti-religious drive, growing in tempo, began to expand. When Bishops Brizgys and Ramanauskas called on Pozdniakov, the former Soviet Minister to Lithuania and at present the Kremlin's deputy satrap, to ask for the return of the premises of the Theological Seminary, the Russian attempted to "reason" with them. Pozdniakov stated that they should have no illusions: what had been accomplished in Russia in 20 years, will be achieved in Lithuania within two to three years by experienced administrators. Why should the Seminary "delude" young men? By the time they became priests, there would be no duties to perform—in Russia the priests already have nothing to do. . . .

Lithuanian Resistance to the Anti-Religious Drive

798 771 The Lithuanians had suffered much for religion—murder, imprisonment and exile to Siberia—during

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the Tsarist Russian occupation. True to tradition, *resistance* against the anti-religious drive developed into a spontaneous and united movement. The defense of religion embraced even persons who had formerly neglected the church and seemed to be indifferent.

Churches were filled to capacity. A former female communist stated that the church was the only place where one could relax physically, without having to listen to the maddening bolshevik agitation.

Mass singing in churches became a new and precious experience—a plea for help from a persecuted and dying people.

On All Souls' night, the cemeteries were filled with people. The Lithuanians followed their ancient tradition, they paid respect to their dead without priests, regardless of the fury of the Party Militia which arrested many in their mad rage.

On Sundays, declared to be working days, everyone, including civil servants and school children, went to church, knowing full well the penalty. In Prienai, students reporting to school on All Souls' Day found a scribbled message tacked on the door: "Stalin's constitution grants freedom of conscience, therefore believers need not attend classes"—so all the students went to church. Numerous arrests and dismissals from school followed.

Public prayers were a custom during the school year. Now, just as soon as the teachers left the classrooms, they were again recited.

The bishops did not dismiss former chaplains from their duties. Unable to teach the doctrines of the Church in schools, the chaplains transferred their pastoral activities, after classes, into churches and sacristies. The chaplain of Alytus organized a Retreat on Good Friday. To prevent attendance, the Communist Party ordered the faculty of the school to organize an anti-religious lecture on that date and ordered all students to attend the mass-meeting. The teachers and a few pupils showed up. A teacher related afterward: "A little girl sat in front of me during the harrangue reading a booklet in her lap. I was curious and looked over her shoulder. It was the national religious classic of Lent songs—*Graudūs Verksmai.*"

The ecclesiastic authorities did not dismiss the students of the seminaries. As some students dispersed, new idealists replaced them. Divinity students lived privately and attended lectures in churches, sacristies and private quarters. The NKVD made preparations to foreclose all private religious instruction, but the war intervened.

The first Russian occupation lasted one year. Pozdniakov's prophecy of the Soviet regime achieving within a two-three year period the results gained by the anti-religious campaign in Russia during 20 years, did not materialize, because of the spontaneous and determined resistance.

However, a heavy blow was delivered to religious life in Lithuania during the one year: 10% of the priests were eliminated, forcibly separated from their people. Of these, 15 priests were brutally tortured and murdered, 9 were exiled to Siberia. The majority

659 the Ministry of Education whether he could attend
656 religious services. The reply was: "As an individual—
798 yes, as a State employee—No."

Churches in the cities are crowded. In rural areas—the churches are nearly vacant. This is because people are afraid to leave their homes because of robberies and thefts by the Russians and Party members. On Sundays, even uniformed soldiers and militiamen (police) are openly engaging in robberies.

659 A vigorous campaign against priests and the Vatican
798 was instituted since December 1946. The Pope, the
Q08 Vatican, and Christian morality and ways of life are vilely denounced. In 1947, the Vatican became the "cradle of international reaction": the button pressed in Moscow echoes everywhere under the Russian occupation.

Translators immediately put out literature in the Lithuanian language. *Tiesa*, the official organ of the Communist Party and "government," in its #43 issue denounced the institution of Papacy as a partner of imperialists and exploiters: "The Pope was partner of the gangs of Teutonic crusaders," "During World War II, the Pope supported Hitler, the worst enemy of the Lithuanian people," "the clergy are the worst exploiters and enemies of the people."

Christian morality is also abused but "bolshevik morality" (?) is praised. For instance, *Bolševikiniu Keliu* (On the Bolshevik Path, No. 6/12) of 28 February 1947 wrote:

"The working people of a socialist country are creating their own new morality, basically differing from religious morality. Our morality is based on the struggle for Communism. . . . Morality is the means for destroying the exploiting society and uniting the working people around the proletariat which is forming a new Communist society. Hatred for the oppressors and enslavers . . . these are the wonderful peculiarities of our morality."

Certainly, a remarkable resemblance to Nazi "morality". . . .

The people of Lithuania entertain no illusions: the publicity drive against religion presages a new wave of arrests and deportations and purges. Indeed, since February 1947 mass dismissals from State employment —and every concern is a State concern—began.

798 The Lithuanian people met the second anti-religi-
771 ous drive with passive resistance, just as during the
883 first occupation. The "purges" are met with heroic stoicism. Churches remain filled with the faithful, regardless of the "friendly reminders" by Communist overlords to avoid the "inconveniences" and "hardships." Religious conferences for school children go on in churches, and the Komsomol is boycotted. Anti-religious "lectures" are attended only under compulsion. Teachers support the Komsomol only under direct pressure. *Tiesa*, the Soviet official mouthpiece, voiced its concern (12 February 1947):

"Komsomol meetings in the II Gymnasium of Siauliai are infrequent. The Komsomol youths' attendance is deficient—a recent meeting was attended by only 5 members out of 13. We asked comrade Baravykaitė,

798 771 883 a Komsomol girl, why her sister did not attend. She blushed, did not dare to speak, finally she admitted: 'She is afraid.'

"—What do you mean, afraid?

"In the 4th Class there are 2 Komsomol members, but the influence of the reactionary Catholic clergy is very strong among the students of that class. The girls attend church and classes in religion arranged by the priests. Only members of the Komsomol do not attend, and they are persecuted for this reason.

"Reactionary Catholic clergymen built a strong nest in the II Gymnasium. They send out invitations to attend church where religion is taught to students. The teachers could not be unaware of this, yet they do nothing about it."

The Soviet mouthpiece recommended the purging of the teaching staff.

771 The Lithuanian People may suffer long martyrdom for Christianity. Nevertheless, they are encouraged by the sharpening ideological exchanges reflected in the Soviet press. They continue to sing with unfathomable emotion their classic religious hymn:

"Marija, Marija, skaisčiausia Lelija . . .
Palengvink vergiją, pagelbėk žmonijai,
Išgelbėk nuo priešo baisaus . . .
"Oh, Mary, Mary, most immaculate Lily . . .
Ease enslavement, help humanity,
Save from the terrible enemy . . ."

800 If this struggle lasts much longer and the Lithuanians and the other Baltic peoples do not receive help from those who guaranteed to nations and to individuals freedom of worship, then the Baltic peoples will be exterminated. Only their unshakable loyalty to their religious convictions and to liberty, will remain as an example; perhaps to some, more sensitive souls—as a qualm of conscience.

What is taking place in Lithuania and the other Baltic States today is only a reproduction in miniature of the great ideological conflict which is shaking the world: the conflict of religion against anti-religion; a continuation of the conflict of democracy and freedom against totalitarianism and moral and physical slavery. As Mr. Alexander Clifford says in his very significant article in the continental edition of the "Daily Mail" (May 7, 1947): *"Make No Mistake, This Is War—A Holy War."*

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533 jumped, blended with others, and instead of the sustained solemnity that speaks in the drawn-out textual half notes of the German chorale, for example, there resulted a whirl of sensations, an inner excitement that surged rhythmically up and down and seemed to drag everyone along with it in the same manner.

In these Easter songs, as in many old Christmas songs, the tempo leaps often in the singing from the 2/4 rhythm into 3/4 and then into 4/4. Through the unusual acceleration, which gave the melody -- for example in a Gloria that I heard -- after an initial solemnity an almost dance-like character, the climax of a joyful mood was reached. The influence of ancient folk melodies on religious music was unmistakable here. According to Hoffheinz, the same phenomenon is shown in the church music of the Lutheran Lithuanians too. (5)

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5. Cf. W. Hoffheinz, Giesmu Balsai, Litauische Kirchengesänge, published by the Lithuanian Literary Society (Tilsit, 1894), Introduction: "He (the Lithuanian) leaps in his melodies, draws over the tones, and changes the rhythm . . .From where do they get these melodies? -- Who is able to discover that now? Certainly many have arisen from ancient dainos melodies." (The influence of Lithuanian folk song on church music has, as far as I know, not yet been investigated. For Germany cf. here for example the interesting investigation by Prof. Fellerer, "Der Durchbruch deutschen Musikempfindens im liturgischen Gesang des Mittelalters," Funde und Forschungen, 1938, No. 7, pp. 75-76.)

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/37/ With the deep religiosity of the Lithuanian people, religious songs and hymns play no less a role in their life than the folk songs.

533 your father and mother; you would not have had to
538 worry about anything.
764 My ghostly bride, my clear ice crystal, companion of the high mountain, in which flowers will you come up, in which leaves will you turn green? When I in passing look to the side, which flowers will you make grow? How will I recognize you, in the leaves or in the flowers?

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/77/ 2. Fairy Tales and Sagas

The belief in a lasting connection of the departed souls with the living, as indicated in the raudos, deeply influenced the Lithuanian people for centuries. The strong mystical trait in the spirutual life of the Lithuanian maintained this belief the more strongly since as late as the sixteenth century Lithuania was a completely pagan country, whose superficial Christianization had scarcely touched the consciousness of the people itself. Thus, too, the abundance of superstitious motifs which we still find in Lithuania today grew in the soil of an ancient popular religion. They frequently are mixed with quite modern ideas. Their expression, however, is found in a rich world of fairy tales and sagas which only today has been partially investigated, and which in any case differs from the Western type in that it has not yet been transferred from the reality of experience to the cemetery of literary history. The abundance of fairy tales at the disposal of the Lithuanian people is so great that the existing collections can give only a weak picture of it.

Among all peoples the fairy tale stands at the beginning of every literary creation; it affords us a glimpse into the childhood years of humanity. The motifs of the fairy tales themselves wander; many of them stem from the Orient and from India (Benfey). Unfortunately the following brief characterization of the Lithuanian popular fairy tale can, because of the scope of this work,

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My dear mother sang so sadly, and a familiar feeling rose within me that everyone would die and I would then be completely alone. That was so terrible, and I said to my mother:

"Mother, let's get out of here and go where it's light." My mother closed the piano and we went into the dining-room, where the lamp burned cheerfully above the table, the samovar hummed amiably on a little table, and Nika and Jonelis, bent over a table, looked at pictures.

.....

And everything has vanished and flown away. . . You too have gone, my mother, flown away from the nest into paradise. But first the little birds flew off.

And the storm has torn apart the nest.

*.....

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3. Maironis and the Idealism in the Lyrics of His Time

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The works of Maria Pečkauskaitė leads us back into that romantically colored, religious-political world of ideas awakened by the periodical Aušra (1883-86); these ideas later /253/ influenced wider and wider religiously oriented circles through Apžvalga (1890-96) and the periodical founded by the clergyman Tumas, Tėvynės Sargas (1896-1904). The last paper, especially, acineved importance. In its columns, along with intelligent essays of Maria Pečkauskaitė written with great penetration, we find also other names which became known later; all of the clergy of the country, under the influence of the new movement, grouped themselves around this paper. In order to understand the spirit of that period, out of which came a new stimulus for the further development of Lithuanian writing, at least the basic thoughts

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771 should be indicated. There was a striving for a synthesis of Catholic and national philosophy, as we can clearly see in a programmatic passage in the periodical (No. 4 of the year 1896): "Out of ardent desire to protect our faith and to preserve our people, we shall strive to enlighten them; but we shall never sacrifice Catholicism for the good of the fatherland, but we want to be filled with patriotic feeling out of the love of God." There is a warning not to use force against those in power ("He who makes war with the sword falls by the sword," Maironis), rather the awakening of opposition against the Orthodox church and Russification should proceed with spiritual means. These means, however, are the same as in the Aušra epoch--the awakening of love for the hereditary homeland, a romantic glorification of the past corresponding, on the other side, to a pessimistic interpretation of the present, and the expectation of the grace of God who will someday free the people from the Russian yoke. That is the theme of the period.

538 Now unquestionably thoughts like those indicated above, especially when they are fed by a strong emotional source, are profitable material above all for lyricism; thus it is not surprising that in this period and this world of ideas a poet arose who in Lithuania is considered the most important representative of lyricism up to the first World War, and who from the literary-historical point of view must in any case be regarded as the creator of modern Lithuanian artistic lyric poetry--/254/ the prelate Jonas Maculevičius Mačiulis, or as he called himself with his pen name--Maironis.

Born in 1862 the son of a free peasant in the district of Raseiniai, who was raised in contact with peasants as well as with the minor nobility of the vicinity, he entered the gymnasium in Kaunas and finished there in 1883. The Kaunas

[415] earthenware remains completely simple in technique and form. In
291 the way of clothing the old has not been preserved. Figure 2, from
177 the 17th century, points to similarities with the Letts. In East Prussia, German influences then had their effect, and beyond the border Polish influences made themselves felt. For a long time, until well into the
771 19th century, remnants of the ancient religion were preserved. This religion was a knowledge of divine forces in nature, everywhere, from the sun and the stars to the plants and stones; as well as a knowledge of the unity between nature and man, of inner and lasting relations and interinfluences between them. How clearly the divine in nature was beheld is indicated by conceptions like the one that believes that actual pain is inflicted upon the deity if the bark is peeled off the trees! How clearly the unity was experienced is to be seen from the custom of of keeping trees in the farmyard, with the thriving of which the prosperity and health of the inhabitants remained connected; or from folk songs like the following:

Alas, I poor man went hence,
Cried bitter tears.
Was not the oak tree
Transformed into my father.

Gnome-like earth spirits lived in the roots of the juniper bushes--not reminiscences of tiny original inhabitants of the type familiar among the Reindeer Lapps, as has been stated, but clearsighted visions of elementary beings. Spring, summer, and autumn festivals united the people for the communal experience of the light, the sun as the spiritual center of the world and of existence; in sacred forests
793 they came to the gods and sacrificed to them. Yes, the chief of the
771 Waideloten priesthood, the Kriwe, sacrificed himself after he had become old; he admonished the people to do penance, climbed upon the stake, let himself be burned and knew that he would rise up the gods in the flames. In the same sense, it was considered a particular sign of divine mercy to be struck and killed by lightning. At one time the religious knowledge and feeling was guarded by a liberally organized, but nevertheless hierarchically ordered priesthood with an elected chief priest, and these were mediated to the people in exoteric forms. Then they maintained a perpetual fire which, only in the year 1387, was ceremoniously extinguished for ever in the castle at Vilna by the duke Jagello(!). Then they made sacrifices to the sun, they prophesied

793 771 from a clairvoyant vision, they mediated the disclosures of the deceased, convoked the people for gatherings, when such revelations had been received, in order to make them known, in order to arrange festivals, and in order to determine the sowing and the harvesting time. The priests were, therefore, the spiritual leaders of the people, who guided life into its everyday activities from the vantage point of their knowledge of the cosmic interconnections. They were acquainted with the influence of the moon on all births and with the return of the souls after death into its sphere: "that which has died off, which is laid as a seed kernel into the soil of another world," as Creuzer expresses it; an insight, it would appear, into the process of every renewed life on earth. [796] A special festival in autumn, the festival of the consecration of the goat, seems to have been an exoteric parallel to the initiation rites in the mystery cults; for on this occasion the priests recited the traditions from the history of the people and absolved the people of sin. [821] After the harvest a god's image was every year broken and renovated; by this was expressed the experience that the spiritual forces of the cosmos turn towards and away from the earth in the rhythm of the year, and that in winter they collect themselves, renew themselves, in order to be able to come streaming to the growing plant world in the spring. Present-day harvest practices are the final dying echoes of such knowledge of the spiritual forces, vivifying and emanating, that permeate the world and all its parts.

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